

PHRENOLOGY

AS A SCIENCE



A LECTURE

BY

PROF. WILLIAM SEYMOUR,

PHRENOLOGIST © AND © PSYCHOLOGIST.

IN

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IT IS not unfrequently that the Phrenologist is met with the assertion (from the would-be wise) that phrenology is not a recognized science.

Among the reasons assigned by the opponents of Phrenology are "first, that the medical fraternity denied it upon the ground of anatomy." Second, "that no two of its professors delineated character exactly alike," Third, "that you cannot determine the greatness of a man by the size of his head"; and fourth, "that there are no such bumps on a man's head as phrenologists describe." Before attempting to explain away the above objections—which are often raised against the science of phrenology by those who have never given it even a passing thought—allow me to say that the science of phrenology is not one that can be understood in all its higher departments and profoundest depths by anyone who is content to simply get possession of its phrenological terms and the allotted location of what may be termed the phrenological organs. It is a science which requires as much depth of thought and ardent, protracted study, as that of as-

6 PHRENOLOGY AS A SCIENCE.

tronomy, geology, chemistry or any of the other branches of science known to the mind of man; and is as firmly established upon the immutability of nature's laws. The truths of the science of phrenology have been arrived at by practical observation and comparison of the shapes of skulls, the development, structure and quality of nerve fibre in the brain, the different temperaments, dispositions of mind and similarity of conduct in those similarly organized, as well as their natural tendencies to good or evil. The early students of this science undoubtedly have made some mistakes in their conclusion as to the cause of the phenomena which they observed—as has been the case with all founders of science—but the general principles which were established by Gall, Spurzheim, Coombe, the Fowlers and others remain unshaken by all the attacks of the would-be wise or pretended scientists, who, through the fear of their own pet theories, have attempted its overthrow. And, notwithstanding the fact that there are many pretended phrenologists in the field, attempting to make a living by their wits, regardless of its true merits or the disrepute into which they oft-times drag the science, we think it not only bids fair to stand side by side with the other sciences of the age, but is destined to become the leading branch in future progress. No other branch of science bears equal importance to the welfare of mankind as phrenology. Its principles reach down to the lowest depths of human depravity' rise higher than the sublimest heights of man's imagination has ever soared; extend as broad as the universe, and are as vast as eternity itself.

Its office is not only to detect the errors of thinking, but also to direct into the proper tract of reasoning, the most devious minds of men: by pointing out the defects of its instrumentality in the diversity of parts.

In coming more fully to the subject of phrenology being a science, and to show that the objections raised against it are but the result of a want of proper investigation, or for fear of its truths upsetting the popular notions of the age, I might remark in the first place, and in answer to the first opposition that there is not one single claim accepted by the proficient phrenologist to-day which comes in contact with anatomy. I know that the supposition of the masses concerning phrenology is that the brain adheres so closely to the skull, that the depressions which we sometimes find on the skull are due to certain corresponding depressions in the brain on the inside; but such notions are not the claims of phrenologists; and as a student of anatomy I am satisfied that such a claim for phrenology will not bear the test of scientific investigation. The relation which the science of phrenology bears to the anatomy of the brain, lies in the fact that certain portions of the brain are allotted to special functions of mind; and that in proportion to the amount and quality of brain in certain locations in the skull, will be the measure of mental ability upon any particular subject that calls into action that particular part of the brain. The elevations and depressions on the skull are brought about by the electric force or action of the mind upon the brain on the one side, and against the skull on the other; as the force of steam acts upon the water and against the plate of the boiler in which it is generated. Hence, although the anatomy of the brain may not always determine a corresponding elevation or depression with that of the skull, the depth and number of convulsions in the brain always determines that there has been a corresponding force brought to bear that has deepened the convulsions as it has projected the outer surface of the skull by a corresponding pressure on the inside. Hence, although the brain does not touch the skull—as the student in anatomy often declares,—it does not detract one iota from the truths of phrenology, which claims that the manifesta-

tion of intelligence can be determined by the location of the brain in certain parts of the skull. That the shape of the skull determines not only the location of the brain, but also the measure of intelligence on general principles, may be observed by the causal observer as he compares the head of an idiot with that of an intelligent person. To the student of physiognomical signs these general outlines may be more technically observed; and upon this principle the science of phrenology has been established. Dr. Gall, a celebrated physician and anatomist who is credited as being one of the founders of the science of phrenology, commenced his investigations and the collection of facts in the principles of this science, by the first observing the uniform connection between the memory and expression of words and the prominence of the eyes. From this he was led to look for other signs of intellect in other portions of the head; and when he found different persons who were noted for any one particular trait of character, he took casts of their heads; and comparing these casts he found a corresponding development in certain parts of the skull. Hence to this particular part of the skull he attributed the organ or faculty of mind which led to such results or disposition of character. And from the fact that there was, and is, a correspondence between the development of the skull in different parts, and the dispositions and natural abilites of those who possessed it, it was natural at first, to conclude that the brain projected the skull by close adherence; hence the theory arose from natural, if not scientific conclusions; which is no more strange, and should no more be brought forth as an objection to the present development of the science than the natural conclusions of our forefathers, who, observing that men and things adhered to the surface of the earth, determined it to be

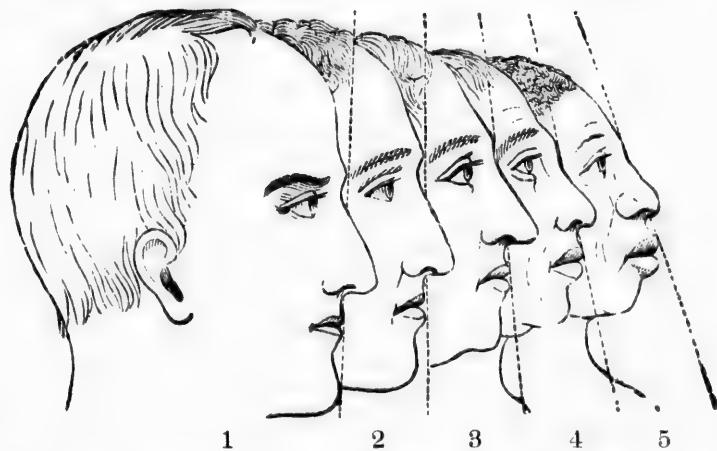
an astronomical fact "that the earth was flat." There are a great many "flats" who believe it yet, notwithstanding the advancement of the science of astronomy has proven the world to be round; and that everything is held to it by a subtle force we call "attraction."

But, although the false systems of philosophy concerning every branch of science, are ever melting before the fires of a scientific investigation, and loosing their hold upon the thoughtful mind, the gems of truth are only made brighter by the flames; and every fact which is gathered shines forth like a brilliant star to illuminate our pathway and lead us on to broader fields of usefulness and knowledge. This is true of phrenology as it is of every other science. And, although the theories of the first promulgators of phrenology have been somewhat erroneous, the facts which have been gathered claim adherence by every thoughtful mind; and the more closely we investigate its principles the more fully shall we comprehend its truths and appreciate its importance. It is a fact, which every student of nature may observe, that a person wide between the ears, high on the back part of the top head, with the back head rounded out somewhat like the end of a cocoanut, has a great deal of force of character and executive ability. But, although this is true it does not always determine that his executive ability is regulated by a good degree of judgment. Oft-times his zeal and energy is a curse rather than a blessing; both to himself and those around him. Hence, it is necessary that we learn something more about the development of the brain than the fact that executive-ness and energy of character depends upon the development of those parts of the head which we have described. If we would know the reason why of things we may learn that a good degree of judgment, reason and perception is to be determined by the de-

velopment of the head in front of the ears ; as seen in fig. 1, in cut on next page.

And that where the head recedes back from the forehead as in fig 5, there is a lack of judgment. The degrees of intelligence may be determined by the proportionate developments between these two extremes fig. 2, 3, and 4. As we have said before, these outlines of phrenology are readily to be observed by every thoughtful mind ; and from the fact that the force of character, reason and judgment, each require a plurality of faculties to serve their purpose, it follows that the seat of reason, judgment or force of character as a whole, must contain every variety of sentiment and consequently an equal variety of instrumentality through which these sentiments are manifested. And in proportion to the deficiency or development in certain parts of these groups of faculties which go to make up judgment, reason, etc., will be the strength or weakness of the individual character as a whole. A man of reason may have a great deal of Causality so that he can reason from cause to effect, and logically infer the merits or demerits of almost any and every subject ; but if eventually is deficient he will be at a loss to remember the facts and incidents ; hence a great deal that may be valuable to him in history bearing upon the same subject will be lost, and consequently his argumentative powers will be somewhat limited for want of data. If Ideality is deficient then there will be a lack of originality. If Comparison is small then there will be a deficiency in the ability to compare similarities and dissimilarities. So to with the Perceptives ; if individuality is small the individual will fail to recognize the little things, whether it be in business, mechanics, literature or science. If form is small there will be a forgetfulness of figure or contour. If Size is small there will be but little per-

ception of the relative size or magnitude of objects. If Color is small there will be but little perception or appreciation of the finer shades or harmonious blendings of color. Such persons will care but little for the beauties of nature or art. The blushing rose and the snowy lily ; the violet and the sun-flower, will receive the same appreciation except that the magnitude of the latter,(where there may be a larger development of Size) should call forth an extra amount of admiration. And what is true of judgment, reason and the perpectives is also true of the executives. An individual may have a great deal of Combativeness which is ever ready to resent an insult or to oppose a principle but if Executiveness is small there will be a shrinking back when the resentment is met. If Secretiveness is small there will be a lack of proper reserve. If Acquisitiveness is small there will be a liability to waste, etc.



Thus to, wlth all the various faculties in the different groups, and in proportion to this diversity of disposition in different individuals there is a corres-

ponding diversity in the contour of the skull, and without having to give the reason why these developments or the lack of them do occur, the fact that there is a uniform correspondence between the shape of the skull and the disposition of the mind, which may be observed wherever and whenever a practical comparison is made. It proves that a system stating these comparisons and calculating results bearing upon them, not only deserves to be called a science, but from its relation to the happiness or misery of mankind, it must be considered the most important of all sciences.

If phrenology is true, (and as a science it can not fail to be so) to ignore its principles, or to neglect its precepts is to render ourselves guilty of sin. For if the principles inculcated and the precepts given in the science of phrenology were fully understood and universally acted upon, parents might better understand the natural tendencies and dispositions of their children, and applying them in early life to their proper sphere of usefulness, as well as cultivating their weak points and restraining those that are too strongly developed, they could secure the welfarc of their children and their own peace of mind. But where such results are to be accomplished it is not enough that either the rather or the mother alone should become interested in the science, and endeavor to carry out its principles ; but there must be a concentration of effort between husband and wife ; each should endeavor to instill upon the minds of their children the importance of a knowledge of themselves, and the fact that by application they can develop their weak points and restrain the strong, until temptations loose their power, and every thought of the head, every desire of the heart, every act of their lives become tempered with righteousness, truth and justice.

Now let us consider the Second objection raised by the opponents of phrenology :—“ That no two of its Professors delineate character exactly alike.” Here too the student of nature may readily observe the ignorance of the opponent as to the principles of phrenology. True that if size only, is the measure of power and the shape of the skull absolutely determines character ; based upon the materialistic principles every person who claims to possess a knowledge of phrenology sufficient to be a possessor of the science in their delineations of character should come to the same conclusion. And were there nothing more to be considered by the student of phrenology than the general contour of the brain or skull, I have no doubt but there would be absolute uniformity between the competent exponents of the science. But when we take into consideration the fact, that the science of phrenology is of necessity one of the most complicated studies that can occupy the mind or engage the attention of mankind ; (from the fact that it has to deal with every variety of temperament, disposition and experience that goes to make up the diversity of society) and the limited means and time employed by many who pretend to have made a sufficient study of its principles to become a practitioner; I do not wonder that there should be a very wide disagreement between many of the (so-called) professors ; and that the science should be brought into great disrepute because of their inefficiency to determine character correctly. Not that I would do or say anything to dampen the zeal or ardor of those who take an interest in the science, or to prevent them from putting into practice the knowledge which they might have acquired through their studies. But we should not forget the fact, that there are degrees, of skill, among the workmen in every other branch of science, mechanics or arts ; then why not

among those who claim to be phrenologists.

I go to the country and visit two neighboring farms. There is a great diversity in the methods of the two farmers. One seems to be a skillful man, understanding the nature of the soil and its adaptation to the seed sown, as well as the seasons for planting and the position of the land requisite in order to get the warmth of the Sun for special production. The other ploughs and harrows the soil, scatters the seed and to a causal observer there is no difference in their methods. Both claim to be farmers, yet their methods of farming widely differs, as also do the results. But no sensible man observing these facts would for one moment take the position to deny the truth that there is a science to farming. And so strong is the confidence which mankind possess in this science, that every means that can be provided for its promotion is secured, and great inducements are offered by nations and peoples, to individuals who can provide batter facilities for putting it into practical use. Now what is true of farming is relatively true of every other branch of science, and none the less so of phrenology.

There are scores of individuals who look upon the science of phrenology, with the superficial eye of the man who looks upon the science of farming as consisting merely of ploughing and harrowing the soil, then sowing the seed and waiting for the harvest. They think all they have to do to become a phrenologist, is simply to learn the location of the faculties and the size of the head. And they go forth into the field like the unskilful farmer to meet with disappointment and disastrous results. It is not enough that the practical phrenologists should know the location of fuculties and the size of the brain in order te determine character correctly ; but like the skilful farmer

who studies the nature of the soil, and its adaptation to the seed sown ; the true phrenologist must understand the nature of the faculties and their adaptation to various vocations in life; from the relation which each organ in the Brain sustain to others which are called to action with it.

If we take up the various faculties in the Brain as they are called into action through the various circumstances in life, we may readily see where there may be a vast discrepancy between different delineators of character. Take the organ of Amativeness.

Its definition is simply "love between the sexes." Yet its influence upon character differs widely in different individuals. Governed by the selfish Propensities, a strong development of Amativeness is liable to lead to sensual desires and licentious conduct. Governed by the Moral Sentiments, a large development of Amativeness lends tenderness and sympathy to the nature of its possessor. Combining with a good degree of Firmness, Combativeness and conscientiousness ; large Amativeness not only renders a person affectionate and kind toward the opposite sex ; but it also imparts to their nature a spirit of defence for the rights of those upon whom the affections may be placed. Whereas in those whose Amativeness is large, and their Selfish Propensities are stronger than their Moral sentiments or Reason, there will be such a degree of selfishness in their nature, that they will not only lack integrity, tenderness and sympathy, but will sometimes stoop to crime, in order to gratify their lustful passions. Controlled by the Domestic Propensities in general, a good degree of Amativeness makes a person a tender husband or wife, a loving father and a friendly neighbor. Controlled by large Conjugalitly with small Friendship, it renders a person jealous for

the object of their affections. Controlled by large Parental-Love and smaller Conjugalit,y its influence is manifested by more indulgence and fondness for off-springs than for the husband or wife. Where Conjugalit,y is large and Parental-Love is comparatively small, large Amativeness will render persons careless and indifferent to the welfare of their children while they will do and sacrifice almost anything for the welfare of husband, wife, or lover. It is with such organizations we find that the mother or father can leave their children and elope with the individual whose nature corresponds with their own upon the animal plain.

Thus we see how the same degree of Amativeness differs in different individuals. And with a mere understanding of what the term means, its influence upon character, and the relative size of the organ in the head, without the modifications, persons may easily come to different conclusions of character. As we have said before, these modifications are not to be gathered up from a mere birds-eye view of the science, but to be understood, the student of Phrenology must give the subject a great deal of thought and investigation. But to the careful student, time and experience will unfold the truths herein shown forth. And the practical delineators of character, (who have devoted years of study to the subject) by the knowledge they have gained, can portray the capabilities and liabilities of the persons whom they examine so accurately, that if acted upon, it may save them from falling victims to temptations as well as help them to succeed in life. And if there should be a discrepancy between some of the pretended delineators, it is due to the want of knowledge, and not to the lack of science.

Turning from the organ of Amativeness in the Domestic Group, to that of Conscientousness in the

moral ; we may again perceive wherein there may be a discrepancy between different delineators. The legitimate function of Conscientiousness is, a sense of justice ; a desire for the right ; a love of truth, Combining with large Benevolence, large Spirituality and Veneration with only moderate or small domestic propensities, it is liable to render a person very religious and to impart to the individual a desire to become a Missionary. With smaller Veneration and Spirituality, but with large Benevolence and Human-Nature combining with a good development of the domestic propensities ; a person is likely to be sceptical in religious matters, yet will be careful for the truth : a true citizen and a great philanthropist. Persons with large Conscientiousness, and large Acquisitiveness, combining with large Benevolence, Human-Nature and approbation, and smaller domestic propensities, will be very close in making bargains ; buy cheap and sell at the highest price; and if by any means a *fortune* can be obtained, instead of leaving it to their immediate family, will be likely to bestow their gifts to some charitable institution that has a wider influence than that of the domestic circle. If Approbation, Veneration and Spirituality are large, they will be likely to give liberally to religious causes ; yet will grind the poor, procure the cheapest labor, monopolize the avenues of commerce, and in all the practical relations of life, render themselves thoroughly unjust to their fellowmen. Yet in all these things they are acting from the impulses of a consciousness of right. Others with large Conscientiousness and Acquisitiveness combining with large domestic propensities and smaller Veneration, Spirituality and Approbation, will be found to be very close in their business relations, care but little for charitable institutions, or for the cause of Christ : yet are very generous in their homes

and among their friends ; delight to entertain company ; and outside of business relations, are ever ready to take an interest in the social improvements of the community in which they may reside.

That these diversities of character exist in different individuals no intelligent observer will attempt to deny. And without a knowledge of the science of phrenology there can be no definite understanding of the reasons why. But from the influence which we have shown the combination of faculties bear upon character, the reader can readily see that to determine character correctly a great deal of study and care is required on the part of the delineators ; without which there will be a great discrepancy in determining character, even though the different delineators may come to the same conclusion as to the size of the organs. But again we say though there may be a great diversity in the determination of character it no more disproves the truth of phrenology as a science, than the diversities which exists among physicians should disprove the science of chemistry or physiology. Neither disproves the science, but rather the lack of knowledge of its professors.

But we think sufficient has been said under this head to prove that the objection is hardly a fair one ; or one that bears no more weight against phrenology as a science, than it does against any other science that has been, or is established.

The next objection raised against phrenology as a science is : " That you cannot determine the greatness of a man by the size of his head."

No one who understands the claims of phrenology to-day attempts to determine the natural abilities of the individual by simply ascertaining the measure of the skull. The claims of phrenology are, as in everything else, " that size is the measure of power, only,

when other things are equal ; " hence the density and quality of nerve fibre must be considered, as well as the size of the brain and the location of the faculties, or there will be serious mistakes made by those who would make a pretension to delineating character.

This is a fact which must be observed in all the scientific and mechanical operations of mankind, as well as a universal law of Nature.

The destiny and quality of Wood, Stone, Iron and Steel must be observed by every skillful mechanic in building bridges, erecting edifices, or constructing machinery ; and upon the quality of the material, more than upon its size will depend the strength of that which has been established. This is true of the instrument of mind as it is in all other forms of matter. Hence, two persons, each having a head which measures 22 inches in circumference ; yet one being of the Mental Temperament with a fine sensitive nature, small bones and delicately organized ; the other being of the Motive Temperament with strong bones and dense muscles will be less susceptible to impressions, will be likely to have less brains (because of the thickness of the skull participating in the general make up of the physical frame (and the brain will be more obtuse. Hence there will be a vast difference in the intellectual development and natural abilities of the two individuals although their heads may measure the same on the surface.

The student of phrenology takes these things into consideration and is not governed by size alone ; hence the objection "that you cannot determine the natural abilities of an individual by the size of the head" does not interfere with the truth of phrenology as a science, because it is a fact which phrenology claims ; that oft-times there is more intelligence in the small heads than in the large ones, but this is to be

determined by an understanding of the Temperaments and the Organic Quality.

The next objection is : "That there are no such bumps on the head as phrenologists describes."

Here we would remark that bumpology has had its day, and no competent phrenologist to-day is looking for bumps. In delineating character the phrenologist is governed by the distance from centre to circumference. If you will draw a line through the head from the centre of one Ear to the other, half way through the head you reach the front part of what is termed the Medulla-Oblongata, which we regard as the centre or starting point to determine the size of the Organs. By the distance from the Medulla-Oblongata to the surface of any part of the skull we determine the size of the faculties said to be located underneath. And though there may or may not be bumps, the size of faculties may thus be equally determined.

